

19. Or if thou thinkest of him as
constantly being born
and constantly dying, even then, O
mighty-armed, thou
shouldst not grieve.—(ii. 26.)

20. For certain is death for the born,
and certain birth
for the dead ; therefore over the
inevitable thou shouldst
not grieve.—(ii. 27.)

21. The unreal hath no being, the real
never ceaseth to-
be; the truth about both hath been
perceived by the Seers
of the Essence of things.—(ii. 16.)

22. As marvellous one regardeth
him, as marvellous-
another speaketh thereof ; as
marvellous another heareth
thereof; yet having heard, none
indeed understated.—
(ii. 29.)

23. The deluded do not perceive him
when he departeth
or stayeth, enjoying, swayed by the
Gunas; the wisdom-
eyed perceive.—(xv. 10.)

24. Yogis also, struggling, perceive
him, established
in the **Self**; but though struggling,
the unintelligent
perceive him not, their self untrained,—
(xv. 11.)

25. Sattva, Rajas, Tamas, such are the
Gunas, Prakriti-
born ; they bind fast in the body, O
great-armed one, the
indestructible dweller in the body.—
(xiv. 5.)

26. When the dweller in the body
hath crossed over
these three Gunas, whence all bodies
have been produced,,
liberated from birth, death, old age and
sorrow, he drinketh
the nectar of immortality.—(xiv. 20.)